THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another.*"—MOSIAH 18: 21.

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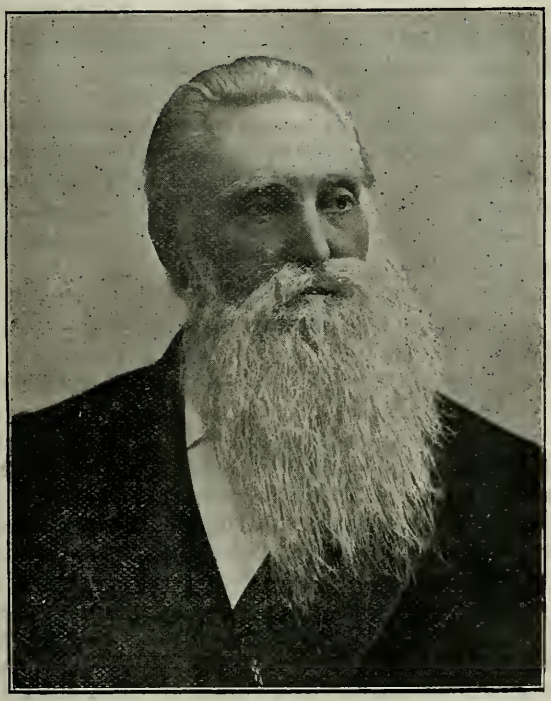

PATRIARCH JOHN SMITH.

PATRIARCH JOHN SMITH.

THE only office in the Church of Jesus Christ of Latter-day Saints which is handed down from father to son by right of lineage is the office of Patriarch, which office is now held by John Smith whose picture is reproduced in this number of the STAR. Patriarch Smith is the son of Hyrum Smith, the martyred patriarch, whose father, Joseph Smith, Sen., was the first patriarch to the Church in this generation.

John Smith was born September 22, 1832, in Kirtland, Ohio. With his father's family he went to Missouri as a child, and shared in the terrible persecutions which the Saints there suffered.

His father and his uncle, the Prophet Joseph Smith, were martyred in Carthage Jail, June 27, 1844. Some three years after this, John left for the West with one of the first companies that crossed the wild and trackless prairies of America. Although but a boy, he did the work of a man in driving teams, herding cattle, and taking part in other arduous duties of pioneer life. After some years of frontier experiences in the temporary settlements of the Saints and on the western plains, he drove his five wagons into Salt Lake Valley on September 23, 1848, the day after his sixteenth birthday.

In those days the Indians were often disposed to raid the white settlements, and John was enrolled in a company of horsemen, called the Battalion of Life Guards, whose duty it was to stand guard or to go at a moment's notice to protect the settlers from marauding Indians. In addition to this duty, John had to provide for his father's family of eight persons.

On February 18, 1855, John Smith was ordained to the office of Patriarch under the hands of President Brigham Young and others of the Apostles. In April, 1862, he was called on a mission to Scandinavia. He started on this mission without purse or scrip, and after a good many hard experiences, he landed in Denmark in September. He acquired the language, filled his mission honorably, and returned to Salt Lake City with a large company of European Saints in the fall of 1864.

Patriarch Smith for many years has been busily occupied in performing the duties of his special calling, that of giving patriarchal blessings to the Latter-day Saints.

The following remarks were made by Patriarch Smith at the recent general conference in Salt Lake City:

"Often in my official duties, when people come to me for their blessings, especially young men who are called upon missions, I admonish them to learn to listen to the whisperings of the good Spirit, and be guided by it; to seek the Father for the gift of discernment, that they may not be deceived by the evil one, for we understand that when we would do good evil is present with us. It is necessary that we should learn to recognize the whisperings of the Holy Spirit, that we may understand the difference between it and the evil one. In my labors I have often had the two spirits to contend with, and this has taught me to listen, so that when a question is asked, I may, through prophetic vision, understand the proper answer. Often when I have been asked questions under these circumstances I have heard distinctly, it may be

said, two voices, and they are so near alike that it is a hard matter to distinguish between them unless you are acquainted with and have learned to be guided by the proper spirit.

"I contend that every Latter-day Saint has a Monitor within him; and if he conducts himself in such a manner that he himself is truly satisfied with his labors, then he may feel assured the Lord is apt to be satisfied. We can never do wrong unless we are admonished that it is wrong. Before we take a wrong step or do something that we should not do, that Monitor will chide us and will give us a chance to reflect if we will accept the opportunity. There is, therefore, no reason why the Latter-day Saints should do wrong, if they will only be guided by the whisperings of God and the Spirit."

PROOFS THAT THE BIBLE IS TRUE.

RECENT EXCAVATIONS OF THE BURIAL CITIES OF ANCIENT TIMES PROVE THE BIBLE TO BE TRUE.

[DEAN PENNIMAN of the Academic Faculty of the University of Pennsylvania, U.S.A., recently visited Salt Lake City. While there he delivered a lecture on "The Old Testament in the Light of the University of Pennsylvania's Excavations in Babylon." The following account of the address is taken from the *Deseret News*.—ED.]

Dean Penniman began by remarking that when one seeks for the secret of the Bible's power, he is impressed with the intense humanity of the people whose lives are depicted therein. The Old Testament represents the literature of ages gone by, and the excavations being made in Egypt, Palestine, and old Babylonia are bringing to light remarkable corroborations of ancient Biblical records, as well as giving interesting information concerning the history of the human race during periods which we only think of as exceedingly remote, but which, in the light of the human interest of the inscriptions, seem to us singularly close.

The speaker then said, "Most people are inclined to look askance upon such statements as '4,000 or 5,000 years before Christ.' They think that records of such a long time ago are impossible. They regard lightly the statements of learned men to the effect that the Bible is a true work, a historical account of the doings of a people, and not the work or imagination of some fertile brain.

"The proof of the authenticity of the Bible lies in its preservation. It is the only written work, or book, which has come down to us perfect. Another proof of the authenticity of the Bible lies in the fact that the Jew of thousands of years ago, is an individual of to-day.

"It is a great comfort to believers in the Bible, that just as science seems to break down the logic of the Bible, she at the same time supplies some unexpected corroboration of the Bible's historical facts. Archaeology has traced back, through countless ages, the story of religious belief. It has sifted from the dust of millenniums facts already recorded in the Scriptures, and it has supplied many missing links, thus making the chain of Biblical argument the stronger. The latest Biblical proofs are to be found in the excavations now

being carried on in Nippur, Persia, under the direction of Professor H. V. Hilprecht of the University of Pennsylvania.

"In the tenth chapter and the tenth verse of Genesis these words are found: 'Calneb, in the land of Shinar.' By tablets and other stone-age messengers, we have learned that the present city of Nippur is Calneb. I mean by this that Nippur is built for the most part on the site where Calneb is buried. From the ruins of Calneb we have taken tablets telling stories of a wonderful development thousands of years ago.

"It was known for a long time that the ruins of Biblical cities lay under the sands of Mesopotamia. The name of Nippur was familiar to a few scholars. When excavations finally began in and around Nippur, great were the expectations. The results are far in excess of what was thought they would be.

"From what has been found in Nippur we know that the men who built the ancient city, who lived there and who have left the tablets for us to decipher, lived at least 7,000 years ago. This is a little hard to realise at first, but it is harder yet to believe that these men did not live within a comparatively few generations of the creation of the world, but that they were a part of a civilization as highly developed as that of the Greeks. Men carried on business in those days in a manner and with ambitions and desires not very different from those of our time. Most remarkable of all is the fact that from the tablets and vases found, we are led to believe that this state of affairs had been going on for many thousands of years before the making of the tablets.

"Many persons ask, 'How did the ancient cities become buried, and then new cities become built on almost the same spot as the location of the ancient places?' It is easy to answer this question. Most of the people living in the olden days were nomadic. They traveled from place to place. They might live for many years in one locality and then they would forsake it, nobody knows why, and seek other habitations. Possibly because of wars and the like cities were destroyed and the inhabitants were forced to seek other countries far distant, as the only means of self-preservation.

"The buildings being built largely of adobe mould, as time went by, fell in The sands of the desert would be blown over the ruins, and in the course of time, the city would be completely obliterated.

"Generations afterward, perhaps, the progeny of the builders of the ruined cities would wander back to the land of their forefathers. They would hunt around until they had found the location of some ancient temple or massive building. Here they would begin the building of another city. It has taken thousands of years to build one city, obliterate it and then build upon the same site another city. But such has been done. That is why, the deeper we dig in the ruins, the more cities we find, and the more ancient are the tablets we are able to uncover.

"With what we find by digging in the ruins we are able to prove absolutely certain parts of the Old Testament. We do not have to modify the Bible in the light of recent discoveries. The tower of Babel, which has been found at last, is not a myth. It was a huge tablet of history. It was a temple upon which were written the great deeds of the warriors and the good and great

men of the times. The expression of the Temple of Babel 'till it shall reach the heavens' seems strange to us. It was nothing more than an oriental saying. I wonder if some 5,000 years hence, New York City should be excavated, what the archaeologists would say if they read the expression of one of the modern tall buildings, 'It is a great sky-scraper.' They would ask each other, 'Why in the world did they want to scrape the sky?' That will show you how we read certain meanings in the Bible."

One interesting statement made by the lecturer was that the date of the beginning of the world as printed in margins of Bibles, 4004 B C., is given on the authority of one Bishop Usher, and by what authority he was able to furnish such information was something that had not yet been ascertained. He also called attention to the fact that modern views as to Old Testament history were decidedly ephemerial and often based on a misconception of what the sacred text actually meant, so that where the text and the monumental inscriptions verified each other, the modern student imagined there was a contradiction, and that the Biblical narrative was in error because he failed to understand the real character of the language and the historical environment of the same.

Dean Penniman also said in fuller statement: "The Old Testament deals chiefly with the Jews, and only incidentally with other nations. They found in the records of other nations mention of the Hebrews only just as there was a contact between them. It might be well if they had a statement of the Old Testament confirmed by Assyrian kings, and vice versa. As a matter of fact a good many discrepancies disappear in the light of fuller knowledge. Many of those mentioned in Genesis have been recorded as myths. Their names are now found in some of the tablets since discovered. The Old Testament was a transcript of a transcript, and no one knows how far back the transcript goes."

The lecturer said Jerusalem was not a Jewish city until several centuries after the occupation of Palestine by the Hebrew nation, and existed long before under the name of Salem—how far back is not yet known. He then referred to Melchisedek whom the Scriptural narrative speaks of as without parents or lineage, or beginning or end of days. This has been hard to understand, but it is now cleared up by the tablet or cuneiform historical records which show that this being without parentage or days referred to Melchisedek's priesthood which was from everlasting, and does not refer to any such thing as exemption from the ordinary procreative processes of human kind. A peculiarity of the cuneiform records is that they do not refer to defeats and misfortunes of the various royal dynasties, but only to their triumphant achievements and successes, whereas the Bible narrates defeats and mistakes as well as successes, and thereby stands as a positively truthful and impartial history.

Dean Penniman exhibited several tablets made from burnt clay both in the time of Abraham and in the time of Moses. He said they were the genuine, original articles, and not transcriptions, and related to business transactions. He read several, one being an agreement to pay so much money for a ring in twenty years, and another on a trial of a public officer for corruption. Then the speaker also showed by tablets that there existed away down in the early

ages of the world methods of brokerage and commission which were not unlike the transactions of cotton brokers in the southern states to-day, and he also called attention to the fact that the alabaster vases containing inscriptions and which were made thousands of years ago in Nippur were turned off from a lathe and with other fashioning tools that must have been like what we have to-day in that class of work. Those vases are of just as fine symmetry and pattern as any we have now. The Dean made his audience laugh when he remarked how careful the ancients were to enclose their private correspondence in clay envelopes—like pie crust, which was much like the pie crust of to-day, and lasted thousands of years. Then the fact that there is yet a great deal to be learned from excavations, was illustrated by stating that only within comparatively recent years was it discovered by digging in the sands that there was a large temple standing between the front paws of the Sphinx. The excavations at Nippur began in 1889, and only a part of the city has as yet been uncovered. The latest occupancy of the city was about the time of Xerxes, four centuries before Christ.

One passage in Ezekiel, not well hitherto understood, was made clear by the lecturer. The passage is where the prophet states that he saw his vision by the river Chebar. Now it has been claimed that there never was any such river because no one could locate it. But recently discovered profane records show that this river was a navigable canal which formed the boundary of certain parcels of land. So Ezekiel was confining himself to historical fact.

The lecturer made a point in saying, "The excavations do not give parallel accounts of all Bible things, but where they do they are wonderfully correct in corroboration of the Old Testament." And indirectly these records open up to us new light on the Biblical narrative, as in the matter of human sacrifice, for instance. The action of Abraham in taking Isaac to the mount expecting to sacrifice him in response to divine behest was nothing unusual in that day and time, for such practices were common enough. And moreover, in the sale of Joseph into slavery by his brethren, it was not specially ordained that Joseph should be sold as a slave to that particular caravan happening to be traveling in that particular route and on that particular occasion. The route was a regular one traversed by caravans the year round, and selling people into slavery was a regular feature of the civilization of the time. The entire body of Israelites were after Joseph's time brought into slavery themselves.

AS YE SOW, SO SHALL YE REAP.

A GREAT truth is presented in this saying of our Savior that runs through every phase of life into the very acts of God's children, of which Jesus was speaking when He uttered these words, so simple yet so full of meaning.

We know that the farmer reaps of its kind from the seed he sows, whether wheat, oats, barley, or other grain. He knows well that if he wishes a crop of rye he must sow rye seed. The gardener gathers vegetables according to the kind he has planted in the earth, just as he has expected; or fruits from the apple, the pear, the peach, or cherry, each from its own tree.

The florist plucks the beautiful roses from the rose tree; the lily, the sweet

pea, the poppy, the hyacinth, and all other delicate flowers that please the eye and charm the senses, from their own stems, each having been produced from the seed of its own kind. The poppy is not taken from the rose-tree, nor the violet from the carnation stem. That would be contrary to nature.

Just so it is with our lives. If we sow to the wind, we shall reap the whirlwind. If we handle fire, we shall be burned. We must pay the penalty for every broken law, for God is just as well as merciful.

Every soul desires happiness, and naturally seeks it in a way he or she believes will bring it to pass, some in one way and some in another. Some make the awful mistake of believing that indulgence in sin will make them happy, which they soon learn through bitter disappointment to be a mistake; for happiness cannot grow on a tree of sin, any more than grapes on thorns.

They mistake the mere gratification of carnal or fleshly desires for happiness, which is the very opposite. Apostle Paul says, "To be carnally minded is death, but to be spiritually minded is life eternal."

The holding in check of the natural tendencies will bring a sense of strength and nobility of character, thereby increasing self-respect, which must be enjoyed, or there can be no true happiness, for the declaration of the prophet Alma that "Sin never was happiness" is an eternal truth. The sinner reaps what he sows in weakened body, disappointment, disease, and death.

Then there is another side of the question to consider. Others are benefitted or injured by our words and actions. Channing says, "Others are affected by what I am, or say, or do. And these others have also their sphere of influence, so that a single act of mine may spread in widening circles through a nation or humanity."

If humble and obedient, willing to listen to parents and teachers, we will receive the light that leads into all truth, which if followed will assuredly preserve us from being overcome by the tempter, and guide into paths of righteousness and peace. The Holy Ghost will be our constant companion. Our hearts will be softened by its influence, our love for humanity will increase, prompting to acts of kindness to all. Love and kindness will be given to us in return, and we will find that true happiness which the world cannot give, neither take away, be honored and respected by the Saints, and find favor in the sight of God.

We are told, "The Spirit of God lighteneth every person born into the world." "The sun shines upon the evil and the good. The rain descends upon the just and the unjust," but only the Saints who have made covenant with God enjoy the most precious of all gifts, the gift of the Holy Ghost. That is why we should be the happiest people on the face of the earth. There can be no earthly pleasure or joy so perfect as that experienced under the influence of that spirit. It is a foretaste of heaven because it comes from our Father, and in proportion to our faithfulness and humility will it rest upon us, thus increasing our happiness.

It would be just as reasonable to expect grapes to grow on a thorn tree as to expect happiness from a life of sin. Even though the transgressor may repent, he can never enjoy life the same as though he had always been pure and good, for the remembrance of wrong-doing will always return and mar his peace.—*Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 31, 1906.

EDITORIAL

"EVERYWHERE SPOKEN AGAINST."

THE Jews at Rome told Paul that, although they had not heard anything wrong of him personally, they had heard of the sect to which he belonged, that it was "everywhere spoken against." The early Christians did not number many souls, but "everywhere" throughout the nations where the news of the world was carried they were discussed, and usually "spoken against."

At the very beginning of this latter-day dispensation of the Gospel, the angel Moroni told Joseph Smith what he might expect from the world when he delivered the message which God should give him. His name should be had for good and for evil among all nations, kindreds, and tongues; and all people should speak of him—those that received him as a prophet should speak good of him, and those who knew of him only through the evil reports which should spread far and wide, would ignorantly repeat those reports. Thus, for a time at least, the evil would be greatly in excess of the good.

It is one of the strange things that a handful of people such as the Latter-day Saints yet are should be so well known, and should be the cause of so much discussion and concern among the many millions of the earth's inhabitants. Every missionary has had some experience which brings this fact forcibly to his notice. Recently, while in conversation with an Elder laboring in Switzerland, the writer was told of a striking illustration of this fact.

"One day in the course of my tracting," said the Elder, "I entered into conversation with two ladies, who, to all appearances, were quite intelligent and well informed. Their knowledge of geography, however, was rather deficient, as they could not tell me where the city of London is. They evidently had not heard of the great metropolis with its millions of inhabitants; but when I spoke of Utah, and Salt Lake City, and the 'Mormons'—'O, yes, thank you, we know all about them—their wicked ways and their awful doctrines and practices!'"

All the people in the whole State of Utah—an area larger than that of Great Britain—could be packed away comfortably in one of London's suburbs, yet London was not known, but far-away Utah and its people were as household words to these Swiss ladies.

The writer, while filling a mission to Norway some years ago, spent five

months among the fjords and hills of that country, far up beyond the Arctic Circle, in the land of the Midnight Sun. This region is about as much an out-of-the-way country as can be imagined. One day, hearing of a valley towards the North Cape which extended from the sea up into the mountains of Sweden, and which was said to contain many inhabitants, my companion and I decided to visit it and preach the Gospel to the people. This surely would be new ground, we thought.

We alighted from the boat early one morning, and walked up the valley. There were a good many houses scattered about, and we soon began our work of distributing tracts and talking with the people. The second tract which we delivered was, in a few minutes, returned to us. The bearer overtook us as we were eating breakfast in a nearby house. He had a frightened look on his face as he threw the leaflet on the table. We tried to talk with him. "No, no," said he, "we know all about the Mormons, and we don't want any of their doctrines here. No, thank you."

"How do you know we are Mormons?"

"See!" The name of Joseph Smith was on the tract. That was enough. Once more the angel's declaration to the boy prophet had been proved true. Even in this far away corner of the earth his name had come "for good and evil."

No doubt every Elder who has performed missionary work can relate instances similar to these. The "sect" that was "everywhere spoken against" in Paul's day has its counterpart in the Church of Jesus Christ of Latter-day Saints, and therefore, it is to be expected that the same treatment will be accaccorded it by the world. Were it otherwise, there might be doubts as to its divinity; but as it is, one more proof is added to the many which we already have that God has indeed set in motion in the world a force that in making for righteousness must of necessity come in conflict with and be hated by the powers that are not in harmony with God's eternal plan for the salvation of the human race.

N. A.

EMIGRATING Saints and returning Elders will kindly note that it is absolutely necessary for all passengers to be in Liverpool the day before sailing.

THE headquarters of the Grimsby conference have been changed to 59a Derringham Street, Hull.

FROM the annual report of the Latter-day Saints' Sunday schools for the year 1905, recently published in the *Juvenile Instructor*, we take the following items, which will give our readers an idea of the extent of this great educational institution in the Stakes of Zion and missions of the Church. Here are some totals: Number of Sunday schools in the Church, 1,085; these schools have been in session during the year 49,212 times; there are 17,540 officers and teachers; 122,688 pupils are enrolled. Of these numbers the British mission furnished the following: Number of schools, 68; number of school sessions, 3,182; officers and teachers, 370; number of pupils, 1,738.

A PLEASING and unusual feature of the sailing of the s.s. *Arabic* from the Liverpool Landing Stage last Friday, was the singing of Elder Tout and daughters. As the boat moved slowly away from the stage, the quartet from

the top deck sang a number of selections—"The Star Spangled Banner," "O My Father," etc. As the four strong, beautiful voices rang out over the water in perfect harmony, the throngs on the Landing Stage and on the boat stood and listened with wrapt attention. At the close of each song there was great applause and cries of "Another, another!" Not often have the busy Landing Stage crowds been so charmed with beautiful singing. One prominent official who listened to it was heard to remark jocularly, "I wouldn't mind being a Mormon myself."

Departures.—The following missionaries sailed from Liverpool for Boston May 25, 1906, per s.s. *Arabic*: From Great Britain—Luther S. Foss, Horace W. Vincent, Ernest Wright, George H. Sims, Robert Hazen, Jr., Frank C. Taylor, William A. Lincoln, Alma V. Huish, Frederick E. Jones, Reese M. Harper, Thomas W. West, David M. Hymas. From Scandinavia—Nels Evensen, Nicoli Jorgensen, William L. Larsen. From Sweden—Louis Anderson, Martin W. Poulson, Jeppa Nielson, Robert Draper, John Johnson, Oscar J. Barrett, Lars Perrson. From Switzerland and Germany—John F. Evans. One hundred and fourteen Saints from various European missions sailed by the same boat. Among the passengers were Sister Reese M. Harper, Edwin F. Tout and daughters Nannie, Maggie, and Hazel. Elder Harper had charge of the company.

FROM THE MISSION FIELD.

From South Africa.—President Ralph A. Badger writes from Woodstock, South Africa, as follows:

"On April 1 we were permitted to lead three converts to the Gospel into the waters of baptism, and to see them rejoice in the testimony which the Lord had given them. Elder George A. Simkins officiated at the baptism."

New Members in Turkey.—Elder S. Burton Newman writes from Aintab, Syria, under date of May 12, 1906:

"We take pleasure in informing you that three more persons were added to the Church last Sunday morning. They were baptized before sunrise in the little stream outside the city, and in our morning meeting they were confirmed members of the Church. We have also received word that there were a number of souls added to the Church at Aleppo some time ago.

"We are well, and feel that the work is progressing in this land, and that the Lord is blessing us greatly."

An Interesting Priesthood Meeting.—President Hurst of the Manchester conference sends the following:

"Thursday afternoon, May 24, 1906, a fine spirited priesthood meeting of the Elders of the Manchester conference was held at the home of Elder Benjamin R. Birchall of Rochdale, Lancashire. After the meeting, we repaired to a restaurant and enjoyed a wholesome 'tea,' at his expense. Returning to his comfortable home, we spent the evening pleasantly, listening to songs and recitations, etc. Several Saints and investigators were present and were

favorably impressed with what was said and done. Elder Birchall gave a very appropriate little talk on 'Mormonism.'"

Baptisms in the Newcastle Conference—A baptismal service was held in the Public Baths, Middlesbrough, on the evening of May 3rd, 1906. A large company of Saints and friends gathered to witness the ceremony. Elder James McFarlane addressed those present upon the principle of baptism, and showed the necessity of our following the footsteps of the Master. President J. Marlow Taylor then led into the water and administered the ordinance to five honest souls. Both Saints and friends joined in saying that they had never attended a meeting where the sweet Spirit which brings joy to the soul was more abundantly felt.

A baptismal service of the West Hartlepool branch was held on Saturday, May 26, 1906, on the shore of the North Sea. Ten persons were baptized, Elders Walter Cox, William O. Smith, and Joseph A. F. Everett officiating. The confirmations were attended to on May 27, in the Villier Hall.

Good News from Ireland.—The Elders laboring in Dublin send the following account of the work in that city:

"Many times during the last five months of tracting among bitter and intolerant Roman Catholics, we have been in doubt as to whether God was taking cognizance of our labors. This doubt was the offspring of our seeming useless, or at least unfruitful, winter's work.

"But we have at last realized the value of 'inspiration with self-effort,' and although our weekly and monthly reports may not be as imposing as some, yet an awakening has surely taken place, and a desire to hear the restored truth has seized the people.

"We have been informed that the Elders have not been able to conduct open air meetings in the capital city of Ireland heretofore; but desiring this privilege, we had a season of fasting and prayer, and soon we obtained satisfactory encouragement from officers of the law in the vicinity of the intended meeting places. Two of the Elders waited on the Chief of Police to gain his protection in our venture.

"Having gained the protection of the law and encouragement to continue our work, we proceeded to business.

"At our first two meetings good and attentive crowds were in attendance. At our subsequent services two policemen were especially detailed to be present. The order up till now, however, has been excellent. We have been informed by a 'knowing' one, whom the preaching of the Gospel has excited to animosity, that a law has secretly been passed to expel all 'Mormons' from the United Kingdom within three months. All who refused should be cast into prison, he said. He also threatened to poison the minds of people against us, and stop the street meetings. He being a well-educated local preacher, things may turn out quite interesting.

"We feel to praise our Father in heaven for the success already enjoyed, and all we anticipate doing. His aid has and is making us stronger in the cause of truth and more determined to put forth an extra effort toward advancing the same."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

THE following supplementary items are given to aid in the proper review for the month of May:

First Presidency of the Church: Joseph F. Smith, President; John R. Winder, First Counselor; Anthon H. Lund, Second Counselor.

Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay.

John Smith, presiding patriarch of the Church.

First seven presidents of Seventies: Seymour B Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart.

Presiding Bishop of the Church: William B. Preston; Robert T. Burton, and Orrin P. Miller, counselors.

There are at present 56 organized stakes of Zion, and about 700 wards. Outside of the stakes there are 17 missions. These missions are divided into conferences, which correspond somewhat to stakes of Zion; and the conferences are composed of branches, which correspond to the wards. There are 13 conferences in the British mission and 86 branches. (Pupils should know the names of their own conference and branch presidents and other local authorities.)

Lesson for June 10, 1906.

16. THE APOSTACY.

1. Rise of false teachers. Matt. 7: 15; Acts 20: 29, 30; I Tim. 4: 1-3.
2. The great and abominable Church. Dan. 7: 25; Rev. 17: 1-6; I Nephi 13: 4-9; 14: 9 12; 22: 13, 14; Doc. and Cov. 29: 21; 86: 3; 88: 94.
3. The last days. II Tim. 3; 1-7; Matt. 24: 4-12; II Nephi 27: 1; Doc. and Cov. 38: 11.
4. The everlasting covenant broken. Isaiah 24: 2; Doc. and Cov. 1: 15.
5. A falling away before the gathering dispensation. II Thes. 2: 1-13.
6. The Gospel to be restored. Rev. 14: 6-7.

THE BLESSING OF GIVING.

BY THE REV. A. J. GORDON, IN THE "BAPTIST MISSIONARY MAGAZINE."

IN touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive

it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs it of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first tenth, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (I Cor. xvi: 2.) Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the Gospel than under the law? Surely not when we remember that we have as our exemplar One who "though he was rich, yet for our sakes became poor, that we, through his poverty, might become rich"; and that we have the precept of this exemplar, which no ingenuity can explain away, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, consciously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to impersonate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the

emphatic support of Scripture. "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. iii: 9, 19). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke vi: 38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he whispered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William and then gave his advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one; I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that." And so he did; ten cents of every dollar were sacred to the Lord.

Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole proprietor of the business.

He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.

CURRENT COMMENT.

Didn't Know How to Draw It.

A SCHOOL teacher, one day during the hour for drawing, suggested to her pupils that each draw what he or she would like to be when grown up. At the end of the lesson one little girl showed an empty slate. "Why," said the teacher, "isn't there anything you would like to be when you grow up?" "Yes," said the little girl, "I would like to be married, but I don't know how to draw it."

A Missionary Letter Service.

THE *Deseret News* contains the following announcement of an interesting service to be held in one of the wards of Salt Lake City:

"There will be special services in Sugar House ward meeting-house next Sunday at 6:30 p.m., when ten letters from missionaries sent from the ward to different parts of the earth will be read. These letters are in response to a circular letter sent out by the bishopric of the ward asking for a recital of individual experiences. There will be special music suitable to the occasion."

A later announcement states that among those read were letters from Elders Frank Murphy, Ireland; Alvin Smith, London; Frank C. Taylor, Grimsby, and Vernon W. Fairbanks, Newcastle conferences respectively.

The Gethsemane of To-day.

DR. HORTON, describing his recent visit to the Holy Land, says that the Garden of Gethsemane has been made vulgar and paltry with numerous little shrines and bad representations of the Stations of the Cross. The Church of the Holy Sepulchre is a great building, comprising at least three churches—Latin, Greek, and Armenian. They have marked a site for every particular of the great story of the Passion, and made every incident common with tawdry objects of worship, which are the very opposite to the true spirit of Jesus. The whole place is full of fanaticism and superstition. Dr. Horton was there on Palm Sunday, when the place was thronged to suffocation, and at the door of the church was a posse of Turkish soldiers to keep the rival religionists from fighting. This is indeed painful to all Christian visitors.—*Christian Age.*

Proud of Their Babies.

"AMERICAN fathers are the most affectionate in the world," said a traveling Englishman the other day. "I never heard any young married men talk with such affectionate pride about their babies. The usual Englishman is either boisterous or simply satisfied. This morning I saw one of the pleasantests sight imaginable. I was riding in a street car. Opposite to me sat a young couple with a baby. The husband was holding the baby. He was a bronzed and sturdy fellow, and he held the pink and white mite very tenderly.

He was not in the least embarrassed. He had one muscular finger playing about the child's mouth, and whenever the pink gums snapped at it he looked as proud as a prince, and beamed all over his honest face. Now, you'd never see a sight like that in my country. I shouldn't mind standing godfather every day to children of such fathers."—*Kansas City Star.*

MY CHILD AND THINE.

The long day ends. My little weary child
Comes confidently to my sheltering arms,
And nestles on my bosom restfully.
The long, dark night has for her no alarms.

My Father, when earth's day is done for me,
May my soul rest confidingly on Thee.

The dainty dress was torn—shoes stained with mud,
From paths forbidden to her straying feet.
I could not punish, for her tears fell fast,
Her sorrow and repentance seemed complete.

When my feet stray, O Father, Friend, and God,
Accept my tears, and spare the chastening rod.

Is she not mine? and so I understand
Her wayward moods—the spring of her desires.
When patience should be given, long drawn out,
And quick response to earth's celestial fires.

When I am wayward, stretch out mercy's hand,
Thou art my Father, and will understand.

There is no thought between us as she sleeps,
Of strife that marked the passing of the day,
I smile, remembering but the dear, sweet things
The hands or lips have found to do or say.

Bury my sins, O Father, fathoms deep,
When on Thy bosom I shall fall asleep.

ELLEN JAKEMAN, in the *Juvenile Instructor.*

DIED.

LANGLEY.—At Cambridge, May 16, 1906, Sister Ruth Langley, aged 65. She was a faithful Latter-day Saint.

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